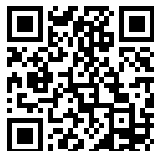

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**Papal Program
of
Social Reform**



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Papal Program of Social Reform

An Analysis

By Dr. August C. Breig



DIEDERICH-SCHAEFER CO.

MILWAUKEE, WIS.

1913



Archbishop's Residence

2000 Grand Avenue

Milwaukee, Wisconsin

Feb. 19, 1913.

Dear Dr. Breig:

I have not merely read, but studied with great interest, your "Analysis" of the great encyclical of Leo XIII on the labor question, or, as we may well say, on the social question. I feel certain that a careful perusal of your little work will greatly facilitate a better and fuller appreciation of the wonderfully rich and pregnant program unfolded by the great Pope for the guidance of the Catholic world. How clearly he sets forth the tremendous import of the questions involved and how strongly he appeals to all concerned to lend a helping hand in the right solution of these paramount problems!

Your analysis of Leo's Catholic letter is fittingly followed by a shorter analysis of the Apostolic Letter of Pius X, which is, as he himself says, a strong "echo" of the world famous encyclical. Your method of setting forth the philosophical, moral and religious teachings of these pontifical documents makes me wish that you would treat in a similar manner some of the other great social letters of Leo XIII and Pius X.

May our Catholic men carefully study the following papal documents and derive therefrom not only a correct understanding of the great social questions of the day, but also a strong encouragement to help in every way possible in bringing about the true Christian social reform pointed out by the Popes.

I hope your work will attain the success which it so richly deserves.

Sincerely yours,

† S. G. MESSMER,
Archbishop.

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PREFACE

The Encyclical of Pope XIII. "On the Condition of the Working Classes" is for every Catholic the authentic guide in matters pertaining to the Social Question.

In spite of this fact my experience has convinced me that among our laboring classes many are familiar with only the name of the Encyclical and but few are in possession of a copy. Very few again are acquainted with the full text, and even of these a comparatively small number has a knowledge of its systematic arrangement.

In order to increase the circulation of the Encyclical and make it better understood by our laboring classes I have assumed the task of publishing the complete text of the Holy Father according to a clear and well defined outline, giving a full analysis of the document.

Considered as whole, the Encyclical apparently presents only a bewildering treatment of a dry and tiresome subject with a number of seemingly unnecessary repetitions.

The great difficulty in explaining the Encyclical consists in pointing out to the reader its divisions and subdivision in such a manner that he may be able to grasp clearly and thoroughly their meaning, their unity and coherence, and thus become enabled to use the entire work with the best results. Yet it is only by a thorough analysis of this systematic arrangement that he is enabled to realize the precious and ample contents of the Encyclical.

Another question now is "How can the Encyclical be brought within the reach of every Catholic? How can its fundamental principles be impressed upon his mind?" The editor suggests the following plan:

1 Rerum Novarum, May 15, 1891.

8 May 14 1891

25

McClure

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All those interested in the social education of our people should 1) use their influence to make our Catholic men get a copy of the Encyclical, encouraging them to read it not only once, but repeatedly; 2) by a lecture explain its importance as a whole; 3) by a series of lectures dwell upon its different sections or parts, constantly exhorting the audience to re-read the text which has been explained; 4) whenever an occasion presents itself, reference to the Encyclical should be made and the hearers reminded that the matter mentioned is contained in the Holy Father's Text.

Whenever a social question demands special attention, whenever it is made the subject of a lecture or the daily press discusses it, the student should consult the Encyclical on that topic.

In a word, the Encyclical should become the vademecum and the inspiration of every Catholic in his endeavors for Social Reform.

Besides Pope Leo XIII's great Encyclical on "The Condition of the Working Classes," which has been called "The Catholic Social Manifesto," there exists another document of at least equal importance: The "Motu-Proprio" of Pope Pius X. "On Catholic Social Action." This letter is nothing less than an authentic application to the Social Question of his own Encyclical "*E Supremi Apostolatus Cathedra*," which roused the world at the opening of our century with its stirring trumpet call: *Instaurare omnia in Christo*, "To restore all things in Christ."

In fifteen short but comprehensive articles Pope Pius has collected, and confirmed anew by his own sacred authority, all the social teachings of his illustrious predecessor which are to be found in the great Encyclicals: On Socialism, Communism and Nihil-

¹ December 18, 1903. Acta S. Sedis, Vol. XXXVI, p. 339ff.

² October 4, 1903. Ibid. p. 129ff.

³ Eph. I. 10.

ism;¹ On the Condition of the Working Classes;² and on Christian Democracy.³ To these article four others are added, taken from an Instruction of the Sacred Congregation of Extraordinary Ecclesiastical Affairs,⁴ and dealing with the duties of Catholic writers.

Thus compiled the nineteen articles constitute a clear and obligatory code of laws; they contain in abstract all that has been said and written upon the social question by the great "Pope of the Workingmen," and what has been digested and sanctioned as a program of popular action by the "People's Pope." In themselves they are neither more nor less than a compendium of Catholic social doctrine, found in the Gospels and in the Fathers of the Church, and now authoritatively expressed by two Pontiffs whom Divine Providence has especially chosen to guide the bark of St. Peter through the stormy days of modern social unrest. In their words we hear once more calling out to us over wind and wave, as to the Apostles of old, the sweet, firm voice of the Lord, filling our hearts with courage and strengthening our arms for vigorous labor: "Fear not, it is I."

The place which Pope Pius intended this document to hold in the social teaching of our age, is clearly defined for us in a later Encyclical. Referring to the luminous social maxims contained in the letters of his great predecessor, he wrote to the Bishops of Italy: "We, Ourselves, following these wise rules have in our *Motu Proprio* of December 18, 1903, given to Christian popular action, which comprises the social movement, a fundamental constitution to be the practical rule of the common work, and the bond of union and charity."

¹ *Quod Apostolici Muneris*, December 28, 1878. *Acta S Sedis*, Vol. XI, p. 309.

² *Rerum Novarum*, May 15, 1891. *Ibid.* Vol. XXIII, p. 641.

³ *Graves de Communi*, Jan. 18, 1901. *Ibid.* Vol. XXXIII, p. 385.

⁴ January 27, 1902. *Ibid.* Vol. XXXIV, p. 401ff.

⁵ June 11, 1905. *Ibid.* Vol. XXXVII, p. 741ff.

And elsewhere: "In vain will you look for a new program for a program has already been given you by Leo. It is incumbent on you to adhere to the directions he has furnished, and on no account to depart from them."

In conclusion I wish to state that on the following pages the text itself is a faithful translation of the text of these two papal documents, while the different headings or titles or superscriptions and divisions are my own work intended for the purpose of showing at a glance the systematic arrangement of the text.

May this little booklet contribute to the appreciation of these papal documents and aid our laymen in their study, increasing thereby their confidence in the words of the Holy Father and with it their zeal for the much needed Christian Social Reform.

Holy Rosary Academy,
Corliss, Wis., February 2, 1913.

THE EDITOR.

1. Actes de S. S. Pie X, 1, pp. 102-3.

Encyclical of Pope Leo XIII.

— ON —

The Condition of the Working Classes



*To Our Venerable Brethren, All Patriarchs,
Primates, Archbishops, and Bishops of
the Catholic World in Grace and
Communion with the
Apostolic See,*

LEO XIII.

*Venerable Brethren, Health and
Apostolic Benediction.*

INTRODUCTION

Nature of the Social Question.

1. Elements of the Social Question.

That the *spirit of revolutionary change*, which has long been disturbing the nations of the world, should have passed beyond the sphere of politics and made its influence felt in the cognate sphere of practical economics is not surprising.

The elements of the conflict now raging are unmistakable,

- a) in the vast expansion of industrial pursuits and the marvelous discoveries of science;
- b) in the changed relations between masters and workmen;
- c) in the enormous fortunes of some few individuals, and the utter poverty of the masses;
- d) in the increased self-reliance and closer mutual combination of the working classes;
- e) as also, finally, in the prevailing moral degeneracy.

2. Importance of the Social Question.

The momentous gravity of the state of things now obtaining fills every mind with painful apprehension; wise men are discussing it; practical men are proposing schemes, popular meetings, legislatures, and rulers of nations are all busied with it—and actually there is no question which has taken a deeper hold on the public mind.

3. The Pope's Position on the Social Question.

Therefore, Venerable Brethren, as on former occasions when it seemed opportune to refute false teaching, we have addressed you in the interests of the Church and of the common weal, and have issued Letters bearing on "Political Power," "Human Liberty," "The Christian Constitution of the State," and like matters, so have we thought it expedient now to speak on *The Condition of the Working Classes*.—It is a subject on which we have already touched more than once, incidentally. But in the present Letter, the responsibility of the Apostolic office urges us to treat the question of set purpose and in detail, in order that no misapprehension may exist as to the *principles* which truth and justice dictate for its settlement.

4. Difficulties in the Solution of the Social Question.

The discussion is not easy, nor is it void of danger. It is no easy matter to define the relative rights and mutual duties of the rich and of the poor, of Capital and of Labor. And the danger lies in this, that crafty agitators are intent on making use of these differences of opinion to pervert men's judgments and to stir up the people to revolt.

5. Necessity of a Solution.

But all agree, and there can be no question whatever, that some remedy must be found, and found quickly, for the misery and wretchedness pressing so heavily and unjustly at this moment on the vast majority of the working classes.

6. Causes of the Social Question.

- a) *The abolition of the ancient Workingmen's Guilds.*

For the ancient workingmen's Guilds were abolished in the last century, and no other organization took their place.

b) *The abandonment of Christian Principles by the state.*

Public institutions and the very laws have set aside the ancient religion.

c) *The helplessness of the workingmen.*

Hence by degrees it has come to pass that workingmen have been surrendered, all isolated and helpless, to the hard-heartedness of employers and the greed of unchecked competition.

d) *The growth of capitalism.*

The mischief has been increased by rapacious usury, which, although more than once condemned by the Church, is nevertheless, under a different guise, but with the like injustice, still practiced by covetous and grasping men. To this must be added the custom of working by contract, and the concentration of so many branches of trade in the hands of a few individuals; so that a small number of very rich men have been able to lay upon the teeming masses of the laboring poor a yoke little better than that of slavery.

PART I.

Socialism the Wrong Solution.

1. Its Theories are Wrong.

To remedy these wrongs the Socialists, working on the poor man's envy of the rich, are striving to do away with private property, and contend that individual possessions should become the common property of all, to be administered by the State or by municipal bodies. They hold that by thus transferring property from private individuals to the community, the present mis-

chievous state of things will be set to rights, inasmuch as each citizen will then get his fair share of whatever there is to enjoy. But their contentions are so clearly powerless to end the controversy that were they carried into effect

- a) the workingman himself would be among the first to suffer.
- b) They are moreover emphatically unjust, because they would rob the lawful possessor,
- c) bring State action into a sphere not within its competence, and create utter confusion in the community.

2. Socialism Injures the Workingman.

It is surely undeniable that, when a man engages in remunerative labor, the impelling reason and motive of his work is to obtain property, and thereafter to hold it as his very own. If one man hires out to another his strength or skill, he does so for the purpose of receiving in return what is necessary for sustenance and education; he therefore expressly intends to acquire a right full and real, not only to the remuneration, but also to the disposal of such remuneration, just as he pleases. Thus, if he lives sparingly, saves money, and, for greater security, invests his savings in land, the land, in such case, is only his wages under another form; and, consequently, a workingman's little estate thus purchased should be as completely at his full disposal as are the wages he receives for his labor. But it is precisely in such power of disposal that ownership obtains, whether the property consist of land or chattels. Socialists, therefore, by endeavoring to transfer the possessions of individuals to the community at large, strike at the interests of every wage-earner, since they would deprive him of the liberty of disposing of his wages, and thereby of all hope and possibility of increasing his stock and of bettering his condition in life.

3. Socialism Suppresses Legitimate Rights.

I. THE RIGHT OF PRIVATE OWNERSHIP.

What is of far greater moment, however, is the fact that the remedy they propose is manifestly against justice. For every man has by nature the right to possess property as his own.

1. Private Ownership is a Natural Right

a) *Because of man's reason.*

This is one of the chief points of distinction between man and the animal creation, for the brute has no power of self-direction, but is governed by two main instincts, which keep his powers on the alert, impel him to develop them in a fitting manner, and stimulate and determine him to action without any power of choice. One of these instincts is self-preservation, the other the propagation of the species. Both can attain their purpose by means of things which lie within range; beyond their verge the brute creation cannot go, for they are moved to action by their senses only, and in the special direction which these suggest. But with man it is wholly different. He possesses, on the one hand, the full perfection of the animal being, and hence enjoys, at least as much as the rest of the animal kind, the fruition of things material. But animal nature, however perfect, is far from representing the human being in its completeness, and is in truth but humanity's humble handmaid, made to serve and to obey. It is the mind, or reason, which is the predominant element in us who are human creatures; it is this which renders a human being human, and distinguishes him essentially and generically from the brute. And on this very account—that man alone among the animal creation is endowed with reason—it must be within his right to possess things not merely for temporary and momentary use, as other living things do, but to have and to hold them

in stable and permanent possession; he must have not only things that perish in the "user" but those also which, though they have been reduced into use, continue for further use in after time.

b) Because of man's free will.

This becomes still more clearly evident if man's nature be considered a little more deeply.—For man, fathoming by his faculty of reason matters without number, and linking the future with the present, becoming, furthermore, by taking enlightened forethought, master of his own acts, guides his ways under the eternal law and the power of God, Whose Providence governs all things. Wherefore it is in his power to exercise his choice not only as to matters that regard his present welfare, but also about those which he deems may be for his advantage in time yet to come. Hence man not only can possess the fruits of the earth, but also the very soil, inasmuch as from the produce of the earth he has to lay by provision for the future. Man's needs do not die out, but recur; although satisfied today, they demand fresh supplies for tomorrow. Nature accordingly owes to man a storehouse that shall never fail, affording the daily supply for his daily wants. And this he finds solely in the inexhaustible fertility of the earth.

2. Private Ownership was Established

a) Before the state.

Neither do we, at this stage, need to bring into action the interference of the State. Man precedes the State, and possesses, prior to the formation of any State, the right of providing for the sustenance of his body.—Now to affirm that God has given the earth for the use and enjoyment of the whole human race is not to deny that private property is lawful. For God has granted the earth to mankind in general, not in the sense that all

without distinction can deal with it as they like, but rather that no part of it has been assigned to any one in particular, and that the limits of private possession have been left to be fixed by man's own industry, and by the laws of individual races. Moreover, the earth, even though apportioned among private owners, ceases not thereby to minister to the needs of all, inasmuch as there is no one who does not sustain life from what the land produces. Those who do not possess the soil, contribute their labor; hence it may truly be said that all human subsistence is derived either from labor on one's own land, or from some toilsome calling which is paid for either in the produce of the land itself, or in that which is exchanged for what the land brings forth.

b) Through individual effort.

Here, again, we have further proof that private ownership is in accordance with the law of nature. Truly, that which is required for the preservation of life, and for life's well-being, is produced in great abundance from the soil, but not until man has brought it into cultivation and expended upon it his solicitude and skill. Now, when man thus turns the activity of his mind and the strength of his body towards procuring the fruits of nature, by such act he makes his own that portion of nature's field which he cultivates—that portion on which he leaves, as it were, the impress of his individuality; and it cannot but be just that he should possess that portion as his very own, and have a right to hold it without any one being justified in violating that right.

So strong and convincing are these arguments, that it seems amazing that some should now be setting up anew certain obsolete opinions in opposition to what is here laid down. They assert that it is right for private persons to have the use of the soil and its various fruits, but that it is unjust for any one to possess outright either the land on which he has built, or the estate which

he has brought under cultivation. But those who deny these rights do not perceive that they are defrauding man of what his own labor has produced. For the soil which is tilled and cultivated with toil and skill utterly changes its condition: it was wild before, now it is fruitful; was barren, but now brings forth in abundance. That which has thus altered and improved the land becomes so truly part of itself as to be in great measure indistinguishable and inseparable from it. Is it just that the fruit of a man's own sweat and labor should be possessed and enjoyed by anyone else? As effects follow their cause, so is it just and right that the results of labor should belong to those who have bestowed their labor.

3. Private Ownership is Recognized

a) By History.

With reason, then, the common opinion of mankind, little affected by the few dissentients who have contended for the opposite view, has found in the careful study of nature, and in the laws of nature, the foundations of the division of property, and the practice of all ages has consecrated the principle of private ownership, as being pre-eminently in conformity with human nature, and as conducting in the most unmistakable manner to the peace and tranquility of human existence.

b) By Civil Law.

The same principle is confirmed and enforced by the civil laws—laws which, so long as they are just, derive from the law of nature their binding force.

c) By Divine Law.

The authority of the Divine Law adds its sanction, forbidding us in severest terms even to covet that which is another's:—*Thou shalt not covet thy neighbor's wife; nor his house, nor his field, nor his man-servant, nor*

*his maid-servant, nor his ox, nor his ass, nor anything which is his.*¹

II. THE RIGHT OF THE FAMILY.

The rights here spoken of, belonging to each individual man, are seen in much stronger light when considered in relation to man's social and domestic obligations.

1. The Family is a True Society

a) Founded by God.

In choosing a state of life, it is indisputable that all are at full liberty to follow the counsel of Jesus Christ as to observing virginity, or to bind themselves by the marriage tie. No human law can abolish the natural and original right of marriage, nor in any way limit the chief and principal purpose of marriage, ordained by God's authority from the beginning. *Increase and multiply,*² hence we have the family.

b) Endowed with independent rights.

The "society" of a man's house,—a society limited indeed in numbers, but no less a true "society," anterior to every kind of State or nation, invested with rights and duties of its own, totally independent of the civil community.

c) With the special right to property.

That right of property, therefore, which has been proved to belong naturally to individual persons, must in like wise belong to a man in his capacity of head of a family; nay, such person must possess this right so much the more clearly in proportion as his position multiplies his duties. For it is a most sacred law of

¹ Deut. V. 21.

² Genesis I. 28.

nature that a father should provide food and all necessities for those whom he has begotten; and similarly, nature dictates that a man's children, who carry on, so to speak, and continue his own personality, should be by him provided with all that is needful to enable them to keep themselves honorably from want and misery amid the uncertainties of this mortal life. Now in no other way can a father effect this except by the ownership of lucrative property, which he can transmit to his children by inheritance.

d) Having equal rights with the State.

A family, no less than a State, is, as we have said, a true society, governed by a power within its sphere, that is to say, by the father. Provided, therefore, the limits which are prescribed by the very purposes for which it exists be not transgressed, the Family has at least equal rights with the State in the choice and pursuit of the things needful to its preservation and its just liberty.

We say, at least equal rights; for inasmuch as the domestic household is antecedent, as well in idea as in fact, to the gathering of men into a community, the family must necessarily have rights and duties which are prior to those of the Community, and founded more immediately in nature.

2. The Family and the State.

a) The State must help the family.

If the citizens of a State—in other words the families—on entering into association and fellowship, were to experience at the hands of the State hindrance instead of help, and were to find their rights attacked instead of being upheld, such association should be held in detestation, rather than be an object of desire.

b) *The State may interfere only for the good of the family.*

The contention, then, that the civil government should at its option intrude into and exercise intimate control over the Family and the household, is a great and pernicious error. True, if a family finds itself in exceeding distress, utterly deprived of the counsel of friends, and without any prospect of extricating itself, it is right that extreme necessity be met by public aid, since each family is a part of the commonwealth. In like manner, if within the precincts of the household there occur grave disturbance of mutual rights, public authority should intervene to force each party to yield to the other its proper due; for this is not to deprive citizens of their rights, but justly and properly to safeguard and strengthen them. But the rulers of the State must go no further: here nature bids them stop.

c) *The State must uphold paternal authority.*

Paternal authority can be neither abolished nor absorbed by the State; for it has the same source as human life itself. "The child belongs to the father," and is, as it were, the continuation of the father's personality; and, speaking strictly, the child takes its place in civil society, not of its own right, but in its quality as member of the family in which it is born. And for the very reason that "the child belongs to the father," it is, as St. Thomas of Aquin says, "before it attains the use of free-will, under power and charge of its parents." The Socialists, therefore, in setting aside the parent and setting up a State supervision, *act against natural justice*, and break into pieces the stability of all family life.

1 St. Thomas, *Summa Theologica*, 2a 2ae Q. X. Art. 12.

III. THE RIGHT OF THE STATE TO PUBLIC ORDER AND PEACE.

And not only is such interference unjust, but it is quite certain to harass and worry all classes of citizens, and subject them to odious and intolerable bondage. It would throw open the door to envy, to mutual invective, and to discord; the sources of wealth themselves would run dry, for no one would have any interest in exerting his talents or his industry; and that ideal equality about which they entertain pleasant dreams would be in reality the leveling down of all to a like condition of misery and degradation.

Hence it is clear that the main tenet of Socialism, community of goods, must be utterly rejected, since it only injures those whom it would seem meant to benefit, is directly contrary to the natural rights of mankind, and would introduce confusion and disorder into the commonweal. The first and most fundamental principle, therefore, if one would undertake to alleviate the condition of the masses, must be the inviolability of private property.

PART II.

The Right Solution of the Social Question.

This being established, we proceed to show where the remedy sought for must be found.

CHAPTER 1.

The Assistance of the Church.

I. THE CHURCH HAS THE RIGHT.

We approach the subject with confidence, and in the exercise of the rights which manifestly appertain to us, for no practical solution of this question will be found

apart from the intervention of Religion and the Church. It is We who are the chief guardian of Religion and the chief dispenser of what pertains to the Church, and We must not by silence neglect the duty incumbent upon us. Doubtless this most serious question demands the attention and the efforts of others besides ourselves—to wit, of the rulers of States, of employers of labor, of the wealthy, aye, of the working classes themselves, for whom We are pleading. But We affirm without hesitation that all the striving of men will be vain if they leave out the Church.

II. THE CHURCH HAS THE MEANS

a) By Her Teachings.

It is the Church that insists, on the authority of the Gospel, upon those teachings whereby the conflict can be brought to an end, or rendered, at least, far less bitter.

b) By Her Precepts.

The Church uses her efforts not only to enlighten the mind, but to direct by her precepts the life and conduct of each and all.

c) By Her Organizations.

The Church improves and betters the condition of the workingman by means of numerous useful organizations.

d) By Her Encouragement.

Does her best to enlist the services of all ranks in discussing and endeavoring to meet, in the most practical way, the claims of the working classes.

e) By Her demands on the State.

Acts from the positive view that for these purposes recourse should be had, in due measure and degree, to the intervention of the law and of State authority.

III. THE CHURCH OPPOSES THE SOCIAL- ISTIC THEORIES

a) *On the equality of man.*

Let it, then, be taken as granted, in the first place, that the condition of things human must be endured, for it is impossible to reduce civil society to one dead level. Socialists may in that extent do their utmost, but all striving against nature is in vain. There naturally exist among mankind manifold differences of the most important kind; people differ in capacity, skill, health, strength; and unequal fortune is a necessary result of unequal condition. Such inequality is far from being disadvantageous either to individuals or to the community. Social and public life can only be maintained by means of various kinds of capacity for business and the playing of many parts; and each man, as a rule, chooses the part which suits his own peculiar domestic condition.

b) *On labor.*

As regards bodily labor, even had man never fallen from *the state of innocence*, he would not have remained wholly unoccupied; but that which would then have been his free choice and his delight, became afterwards compulsory, and the painful expiation for his disobedience. *Cursed is the earth in thy work; with labor and toil shalt thou eat thereof all the days of thy life.*¹

c) *On the hardships of life.*

In like manner, the other pains and hardships of life will have no end or cessation on earth; for the consequences of sin are bitter and hard to bear, and they must accompany man so long as life lasts. To suffer and to endure, therefore, is the lot of humanity; let them strive as they may, no strength and no artifice will

¹ Genesis III. 17.

ever succeed in banishing from human life the ills and troubles which beset it. If any there are who pretend differently—who hold out to hard-pressed people the boon of freedom from pain and trouble, an undisturbed repose, and constant enjoyment—they delude the people and impose upon them, and their lying promises will only one day bring forth evils worse than the present. Nothing is more useful than to look upon the world as it really is—and at the same time to seek elsewhere, as we have said, for the solace to its troubles.

IV. THE CHURCH DEFINES THE RELATION BETWEEN CAPITAL AND LABOR.

a) Concord between capital and labor.

The great mistake made in regard to the matter now under consideration, is to take up with the notion that class is naturally hostile to class, and that the wealthy and the workingmen are intended by nature to live in mutual conflict. So irrational and so false is this view that the direct contrary is the truth. Just as the symmetry of the human frame is the resultant of the disposition of the bodily members, so in a State it is ordained by nature that these two classes should dwell in harmony and agreement, and should, as it were, groove into one another, so as to maintain the balance of the body politic. Each needs the other; Capital cannot do without Labor, nor Labor without Capital. Mutual agreement results in pleasantness of life and the beauty of good order; while perpetual conflict necessarily produces confusion and savage barbarity. Now, in preventing such strife as this, and in uprooting it, the efficacy of Christian institutions is marvelous and manifold. First of all, there is no intermediary more powerful than Religion (whereof the Church is the interpreter and guardian) in drawing the rich and the poor bread-winners together, by reminding each class of its duties to the other, and especially of the obligations of justice.

b) *The duties of the employee.*

Thus Religion teaches the laboring man and the artisan to carry out honestly and fairly all equitable agreements freely entered into; never to injure the property, nor to outrage the person, of an employer; never to resort to violence in defending their own cause, nor to engage in riot or disorder; and to have nothing to do with men of evil principles, who work upon the people with artful promises, and excite foolish hopes which usually end in useless regrets, followed by insolvency.

c) *The duties of the employer.*

Religion teaches the wealthy owner and the employer:

1. Regarding the Dignity of the Laborer.

That their work-people are not to be accounted their bondsmen; that in every man they must respect his dignity and worth as a man and as a Christian; that labor is not a thing to be ashamed of, if we lend ear to right reason and to Christian philosophy, but is an honorable calling, enabling a man to sustain his life in a way upright and creditable; and that it is shameful and inhuman to treat men like chattels to make money by, or to look upon them merely as so much muscle or physical power.

2. Regarding the Spiritual Welfare of the Laborer.

Again, therefore, the Church teaches that, as Religion and things, spiritual and mental, are among the workingman's main concerns, the employer is bound to see that the worker has time for his religious duties; that he be not exposed to corrupting influences and dangerous occasions; and that he be not led away to neglect his home and family, or to squander his earnings.

3. Regarding the Physical Health of the Laborer.

Furthermore, the employer must never tax his work-people beyond their strength, or employ them in work unsuited to their sex or age.

4. Regarding Just Wages of the Laborer.

His great and principal duty is to give every one a fair wage. Doubtless before deciding whether wages are adequate, many things have to be considered; but wealthy owners and all masters of labor should be mindful of this—that to exercise pressure upon the indigent and the destitute for the sake of gain, and to gather one's profit out of the need of another, is condemned by all laws, human and divine. To defraud anyone of wages that are his due is a crime which cries to the avenging anger of Heaven. *Behold, the hire of the laborers * * * which by fraud hath been kept back by you, crieth; and the cry of them hath entered into the ears of the Lord of Sabaoth.*¹

5. Regarding the Fair Earnings of the Laborer.

Lastly, the rich must religiously refrain from cutting down the workmen's earnings, whether by force, by fraud, or by usurious dealing; and with all the greater reason because the laboring man is, as a rule, weak and unprotected, and because his slender means should in proportion to their scantiness be accounted sacred.

Were these precepts carefully obeyed and followed out, would they not be sufficient of themselves to keep under all strife and all its causes?

V. THE CHURCH RECONCILES THE RICH AND POOR.

But the Church, with Jesus Christ as her Master and Guide, aims higher still. She lays down precepts yet

¹ St. James V. 4.

more perfect, and tries to bind class to class in friendliness and good feeling.

a) *By her teaching on future life.*

The things of earth cannot be understood or valued aright without taking into consideration the life to come, the life that will know no death. Exclude the idea of futurity, and forthwith the very notion of what is good and right would perish; nay, the whole scheme of the universe would become a dark and unfathomable mystery. The great truth which we learn from Nature herself is also the grand Christian dogma on which Religion rests as on its foundation—that when we have given up this present life, then shall we really begin to live. God has not created us for the perishable and transitory things of earth, but for things heavenly and everlasting; He has given us this world as a place of exile, and not as our abiding place. As for riches and the other things which men call good and desirable, whether we have them in abundance, or lack them altogether—so far as eternal happiness is concerned—it matters little; the only important thing is to use them aright. Jesus Christ, when He redeemed us with *plentiful redemption*, took not away the pains and sorrows which in such large proportion are woven together in the web of our mortal life. He transformed them into motives of virtue and occasions of merit: and no man can hope for eternal reward unless he follow in the blood-stained footprints of his Saviour. *If we suffer with Him, we shall also reign with Him.*¹ Christ's labors and sufferings, accepted of His own free-will, have marvelously sweetened all suffering and all labor. And not only by His example, but by His grace and by the hope held forth of everlasting recompense, has He made pain and grief more easy to endure; *for that which is at present momentary and light of our tribulation, worketh*

1 II Tim. II. 12.

*for us above measure exceedingly an eternal weight of glory.*¹

b) By her teaching on riches.

1. The Value of Riches.

Therefore those whom fortune favors are warned that freedom from sorrow and abundance of earthly riches are no warrant for the bliss that shall never end, but rather are obstacles;² that the rich should tremble at the threatenings of Jesus Christ—threatenings so unwonted in the mouth of Our Lord³—and that a most strict account must be given to the Supreme Judge for all we possess.

2. The Right Use of Riches.

The chief and most excellent rule for the right use of money is one which the heathen philosophers hinted at, but which the Church has traced out clearly, and has not only made known to men's minds, but has impressed upon their lives. It rests on the principle that it is one thing to have a right to the possession of money, and another to have a right to use money as one wills. Private ownership, as we have seen, is the natural right of man; and to exercise that right, especially as members of society, is not only lawful, but absolutely necessary. "It is lawful," says St. Thomas of Aquin, "for a man to hold private property; and it is also necessary for the carrying on of human existence."⁴ But if the question be asked, How must one's possessions be used? the Church replies without hesitation in the words of the same holy Doctor: "Man should not consider his outward possessions as his own, but as common to all, so as to share them without hesitation when others are in need. Whence the Apostle

¹ II Cor. IV. 17.

² St. Matt. XIX. 23, 24.

³ St. Luke VI. 24, 25.

⁴ 2a 2ae Q. 66. Art. 2.

saith, Command the rich of this world * * * to offer with no stint, to apportion largely.” True, no one is commanded to distribute to others that which is required, for his own needs and those of his household; nor even to give away what is reasonably required to keep up becomingly his condition in life; “for no one ought to live other than becomingly.” But when what necessity demands has been supplied, and one’s standing fairly taken thought for, it becomes a duty to give to the indigent out of what remains over. *Of that which remaineth, give alms.*¹ It is a duty, not of justice (save in extreme cases), but of Christian charity—a duty not enforced by human law. But the laws and judgments of men must yield place to the laws and judgments of Christ the true God, Who in many ways urges upon His followers the practice of almsgiving—*It is more blessed thing to give than to receive;*² and Who will count a kindness done or refused to the poor as done or refused to Himself—*As long as you did it to one of these, My least Brethren, you did it to me.*³

3. General Rule.

To sum up then what has been said:—Whoever has received from the Divine bounty a large share of temporal blessings, whether they be external and corporal, or gifts of the mind, has received them for the purpose of using them for the perfecting of his own nature, and, at the same time, that he may employ them as the steward of God’s Providence, for the benefit of others. “He that hath a talent,” says St. Gregory the Great, “let him see that he hide it not; he that hath abundance, let him quicken himself to mercy and generosity; he

1 Ibid. Q. 65. Art. 2.

2 Ibid. Q. 32. Art. 6.

3 St. Luke XI. 41.

4 Acts XX. 35.

5 St. Matt. XXV. 40.

that hath art and skill, let him do his best to share the use and the utility thereof with his neighbor.”¹

c) *By her teaching on poverty.*

1. Poverty is no Disgrace.

As for those who possess not the gifts of fortune, they are taught by the Church that in God’s sight poverty is no disgrace, and that there is nothing to be ashamed of in seeking one’s bread by labor. This is enforced by what we see in Christ Himself, who, *whereas He was rich, for our sakes became poor;*² and who, being the Son of God, and God Himself, chose to seem and to be considered the son of a carpenter—nay, did not disdain to spend a great part of His life as a carpenter Himself. *Is not this the carpenter, the son of Mary?*³

2. Man’s Nobility Rests on Virtue.

From contemplation of this Divine exemplar, it is more easy to understand that the true worth and nobility of man lies in his moral qualities, that is, in virtue; that virtue is moreover the common inheritance of men, equally within the reach of high and low, rich and poor; and that virtue, and virtue alone, wherever found, will be followed by the rewards of everlasting happiness.

3. Blessedness of Poverty.

Nay, God Himself seems to incline rather to those who suffer misfortune; for Jesus Christ calls the poor “blessed;”⁴ He lovingly invites those in labor and grief to come to Him for solace;⁵ and He displays the tenderest charity towards the lowly and the oppressed.

1 St. Gregory the Great, Hom. 9, in Evangel. n. 7.

2 II Cor. VIII. 9.

3 St. Mark VI. 3.

4 St. Matt. V. 3. Blessed are the poor in spirit.

5 St. Matt. XI. 28. Come to me all you that labor and are burdened, and I will refresh you.

4. Rich and Poor to Join.

These reflections cannot fail to keep down the pride of those who are well-to-do, and to embolden the spirit of the afflicted; to incline the former to generosity and the latter to meek resignation. Thus the separation which pride would set up tends to disappear, nor will it be difficult to make rich and poor join hands in friendly concord.

d) *By her teaching on Christian Charity.*

But, if Christian precepts prevail, the respective classes will not only be united in the bonds of friendship, but also in those of brotherly love. For they will understand and feel that all men are children of the same common Father, who is God; that all have alike the same last end, which is God Himself, who alone can make either men or angels absolutely and perfectly happy; that each and all are redeemed and made sons of God, by Jesus Christ, *the first-born among many brethren*; that the blessings of nature and the gifts of grace belong to the whole human race in common, and that from none except the unworthy is withheld the inheritance of the Kingdom of Heaven. *If sons, heirs, also; heirs indeed of God, and joint heirs of Christ.*¹

Such is the scheme of duties and of rights which is shown forth to the world by the Gospel. Would it not seem that, were society penetrated with ideas like these, strife must quickly cease?

VI. THE CHURCH'S SOCIAL INFLUENCE.

a) *She educates the heart of man.*

But the Church, not content with pointing out the remedy, also applies it. For the Church does her utmost to teach and to train men, and to educate them; and by the intermediary of her bishops and clergy dif-

¹ Rom. VIII. 17.

fuses her salutary teachings far and wide. She strives to influence the mind and the heart so that all may willingly yield themselves to be formed and guided by the commandments of God. It is precisely in this fundamental and momentous matter, on which everything depends, that the Church possesses a power peculiarly her own. The agencies which she employs are given to her by Jesus Christ Himself for the very purpose of reaching the hearts of men, and derive their efficiency from God. They alone can reach the innermost heart and conscience, and bring men to act from a motive of duty, to resist their passions and appetites, to love God and their fellowmen with a love that is singular and supreme, and to break down courageously every barrier which impedes the way of a life of virtue.

b) She brought Christian Civilization.

On this subject we need but recall for one moment the examples recorded in history. Of these facts there cannot be any shadow of doubt: for instance, that civil society was renovated in every part by the teachings of Christianity; that in the strength of that renewal the human race was lifted up to better things—nay, that it was brought back from death to life, and to so excellent a life that nothing more perfect had been known before, or will come to be known in the ages that have yet to be. Of this beneficent transformation, Jesus Christ was at once the first cause and the final end; as from Him all came, so to Him was all to be brought back. For when the human race, by the light of the Gospel message, came to know the grand mystery of the Incarnation of the Word and the redemption of man, at once the life of Jesus Christ, God and Man, pervaded every race and nation, and interpenetrated them with His faith, His precepts and His laws.

c) She will reform modern society.

And if Society is to be healed now, in no other way can it be healed save by a return to Christian life and

Christian institutions. When a society is perishing, the wholesome advice to give to those who would restore it is to recall it to the principles from which it sprang; for the purpose and perfection of an association is to aim at and to attain that for which it was formed; and its efforts should be put in motion and inspired by the end and object which originally gave it being. Hence to fall away from its primal constitution implies disease; to go back to it, recovery. And this may be asserted with utmost truth both of the State in general and of that body of its citizens—by far the great majority—who sustain life by their labor.

d) She promotes Temporal Prosperity.

Neither must it be supposed that the solicitude of the Church is so pre-occupied with the spiritual concerns of her children as to neglect their temporal and earthly interests. Her desire is that the poor, for example, should rise above poverty and wretchedness, and better their condition in life; and for this she makes a strong endeavor. By the very fact that she calls men to virtue and forms them to its practice, she promotes this in no slight degree. Christian morality, when adequately and completely practiced, leads of itself to temporal prosperity, for it merits the blessing of that God who is the source of all blessings; it powerfully restrains the greed of possession and the thirst for pleasure—twin plagues, which too often make a man who is void of self-restraint, miserable in the midst of abundance; it makes men supply for the lack of means through economy, teaching them to be content with frugal living, and further, keeping them out of the reach of those vices which devour not small incomes merely, but large fortunes, and dissipate many a goodly inheritance.¹

¹ I Tim. VI. 10. The desire of money is the root of all evils.

e) *She takes care of the poor.*

1. As in the Past.

The Church, moreover, intervenes directly in behalf of the poor, by setting on foot and maintaining many associations which she knows to be efficient for the relief of poverty. Herein again she has always succeeded so well as to have even extorted the praise of her enemies. Such was the ardor of brotherly love among the earliest Christians that numbers of those who were in better circumstances, despoiled themselves of their possessions in order to relieve their brethren; whence *neither was there any one needy among them.*¹ To the order of Deacons, instituted in that very intent, was committed by the Apostles the charge of the daily doles; and the Apostle Paul, though burdened with the solicitude of all the churches, hesitated not to undertake laborious journeys in order to carry the alms of the faithful to the poorer Christians. Tertullian calls these contributions, given voluntarily by Christians in their assemblies, deposits of piety; because, to cite his own words, they were employed "in feeding the needy, in burying them, in the support of youths and maidens destitute of means and deprived of their parents, in the care of the aged, and the relief of the shipwrecked."²

2. So in the Present.

Thus by degrees came into existence the patrimony which the Church has guarded with religious care as the inheritance of the poor. Nay, to spare them the shame of begging, the common Mother of rich and poor has exerted herself to gather together funds for the support of the needy. The Church has aroused everywhere the heroism of charity, and has established congregations of Religious and many other useful insti-

¹ Acts IV. 34.

² Apologia Secunda.

tutions for help and mercy, so that hardly any kind of suffering could exist which was not afforded relief.

3. Better than the State.

At the present day many there are who, like the heathen of old, seek to blame and condemn the Church for such eminent charity. They would substitute in its stead a system of relief organized by the State. But no human expedients will ever make up for the devotedness and self-sacrifice of Christian charity. Charity, as a virtue, pertains to the Church; for virtue it is not, unless it be drawn from the Sacred Heart of Jesus Christ; and whosoever turns his back on the Church cannot be near to Christ.

CHAPTER II.

Assistance of the State

I. THE CO-OPERATION OF THE STATE IS NECESSARY.

It cannot, however, be doubted that to attain the purpose we are treating of, not only the Church, but all human agencies must concur. All who are concerned in the matter should be of one mind, and according to their ability, act together. It is with this as with the Providence that governs the world; the results of causes do not usually take place save where all the causes co-operate.

II. GENERAL SCOPE OF THE STATE.

It is sufficient, therefore, to inquire what part the State should play in the work of remedy and relief.

By the State we here understand, not the particular form of government prevailing in this or that nation, but

the State as rightly apprehended; that is to say, any government comfortable in its institutions to right reason and natural law, and to those dictates of the Divine wisdom which we have expounded in the Encyclical on "The Christian Constitution of the State."

- a) *It must promote the public well-being and private prosperity.*

The foremost duty, therefore, of the rulers of the State should be to make sure that the laws and institutions, the general character and administration of the commonwealth, shall be such as of themselves to realize public well-being and private prosperity. This is the proper scope of wise statesmanship and is the work of the heads of the State. Now, a State chiefly prospers and thrives through moral rule, well-regulated family life, respect for religion and justice, the moderation and equal allocation of public taxes, the progress of the arts and of trade, the abundant yield of the land—through everything, in fact, which makes the citizens better and happier. Hereby, then, it lies in the power of a ruler to benefit every class in the State, and amongst the rest to promote to the utmost the interests of the poor; and this in virtue of his office, and without being open to any suspicion of undue interference—since it is the province of the State to consult the common good. And the more that is done for the benefit of the working classes by the general laws of the country, the less need will there be to seek for special means to relieve them.

- b) *It must be solicitous for all classes.*

There is another and deeper consideration which must not be lost sight of. As regards the State, the interests of all, whether high or low, are equal. The poor are members of the national community equally with the rich; they are real component living members which constitute, through the family, the living body; and it need hardly be said that they are in every State very

largely in the majority. It would be irrational to neglect one portion of the citizens and favor another; and therefore the public administration must duly and solicitously provide for the welfare and the comfort of the working classes; otherwise that law of justice will be violated which ordains that each man shall have his due. To cite the wise words of St. Thomas of Aquin: "As the part and the whole are in a certain sense identical, that part may in some sense claim what belongs to the whole." Among the many and grave duties of rulers who would do their best for the people, the first and chief is to act with strict justice—with that justice which is called by the schoolmen *distributive*—towards each and every class alike.

c) *It must protect its officials.*

But although all citizens, without exception, can and ought to contribute to that common good in which individuals share so advantageously to themselves, yet it should not be supposed that all can contribute in the like way and to the same extent. No matter what changes may occur in forms of government, there will ever be differences and inequalities of condition in the State. Society cannot exist or be conceived of without them. Some there must be who devote themselves to the work of the commonwealth, who make the laws or administer justice, or whose advice and authority govern the nation in times of peace, and defend it in war. Such men clearly occupy the foremost place in the State, and should be held in highest estimation, for their work concerns most nearly and effectively the general interests of the community.

d) *It must promote the interests of the laborer and the poor.*

Those who labor at a trade or calling do not promote the general welfare in such measure as this; but they

1 2a 2ae Q. 61. Art. 1 ad 2.

benefit the nation, if less directly, in a most important manner. Still we have insisted that, since the end of Society is to make men better, the chief good that Society can possess is virtue. Nevertheless, in all well-constituted States it is in nowise a matter of small moment to provide those bodily and external commodities *the use of which is necessary to virtuous action.*¹ And in order to provide such material well-being, the labor of the poor—the exercise of their skill, and the employment of their strength, in the culture of the land and in the workshops of trade—is of great account and quite indispensable. Indeed, their co-operation is in this respect so important that it may be truly said that it is only by the labor of workingmen that States grow rich. Justice, therefore, demands that the interests of the poorer classes should be carefully watched over by the administration, so that they who contribute so largely to the advantage of the community may themselves share in the benefits which they create—that being housed, clothed and enabled to sustain life, they may find their existence less hard and more endurable. It follows that whatever shall appear to prove conducive to the well-being of those who work, should obtain favorable consideration. Let it not be feared that solicitude of this kind will be harmful to any interest; on the contrary, it will be to the advantage of all; for it cannot but be good for the commonwealth to shield from misery those on whom it so largely depends.

III. SPECIAL DUTIES OF THE STATE.

a) *It must safeguard the community.*

We have said that the State must not absorb the individual or the family; both should be allowed free and untrammelled action so far as is consistent with the common good and the interests of others. Rulers

1 St. Thomas of Aquin, De Regimine Principum, 1.15.

should, nevertheless, anxiously safeguard the community and all its members: the community, because the conservation thereof is so emphatically the business of the supreme power, that the safety of the commonwealth is not only the first law, but it is a government's whole reason of existence; and the members, because both philosophy and the Gospel concur in laying down that the object of the government of the State should be, not the advantage of the ruler, but the benefit of those over whom he is placed. The gift of authority derives from God, and is, as it were, a participation in the highest of all sovereignties; and should be exercised as the power of God is exercised—with a fatherly solicitude which not only guides the whole, but reaches also to details.

Whenever the general interest or any particular class suffers, or is threatened with mischief which can in no other way be met or prevented, the public authority must step in to deal with it.

b) *It must interfere to protect general and individual rights.*

Now, it interests the public as well as the individual, that peace and good order should be maintained; that family life should be carried on in accordance with God's laws and those of nature; that Religion should be revered and obeyed; that a high standard of morality should prevail, both in public and private life; that the sanctity of justice should be respected, and that no one should injure another with impunity; that the members of the commonwealth should grow up to man's estate strong and robust, and capable, if need be, of guarding and defending their country. If by a strike, or other combination of workmen, there should be imminent danger of disturbance to the public peace; or if circumstances were such as that among the laboring population the ties of family life were relaxed; if Religion were found to suffer through the operatives not having time and opportunity afforded them to practice

its duties; if in workshops and factories there were danger to morals through the mixing of the sexes or from other harmful occasions of evil; or if employers laid burdens upon their workmen which were unjust, or degraded them with conditions repugnant to their dignity as human beings; finally, if health were endangered by excessive labor, or by work unsuited to sex or age—in such cases there can be no question but that, within certain limits, it would be right to invoke the aid and authority of the law. The limits must be determined by the nature of the occasion which calls for the law's interference—the principle being that the law must not undertake more, nor proceed further, than is required for the remedy of the evil or the removal of the mischief.

c) It must specially protect the poor and helpless.

Rights must be religiously respected wherever they exist; and it is the duty of the public authority to prevent and to punish injury, and to protect every one in the possession of his own. Still, when there is question of defending the rights of individuals, the poor and helpless have a claim to especial consideration. The richer class have many ways of shielding themselves, and stand less in need of help from the State; whereas those who are badly off have no resources of their own to fall back upon, and must chiefly depend upon the assistance of the State. And it is for this reason that wage-earners, who are undoubtedly among the weak and necessitous, should be specially cared for and protected by the government.

d) It has special duties regarding the Labor Question.

Here, however, it is expedient to bring under special notice certain matters of moment.

1. It must safeguard private property.

It should ever be borne in mind that the chief thing

to be realized is the safe-guarding of private property by legal enactment and public policy. Most of all is it essential amid such a fever of excitement, to keep the multitude within the line of duty; for if all may justly strive to better their condition, neither justice nor the common good allows any individual to seize upon that which belongs to another, or, 'under the futile and shallow pretext of equality, to lay violent hands on other people's possessions. Most true it is that by far the larger part of the workers prefer to better themselves by honest labor rather than by doing any wrong to others. But there are not a few who are imbued with evil principles and eager for revolutionary change, whose main purpose is to stir up tumult and bring about measures of violence. The authority of the State should intervene to put restraint upon such fire-brands, to save the working classes from their seditious arts, and protect lawful owners from spoliation.

2. It must forestall unlawful strikes.

When work-people have recourse to a strike, it is frequently because the hours of labor are too long, or the work too hard, or because they consider their wages insufficient. The grave inconvenience of this not uncommon occurrence should be obviated by public remedial measures; for such paralyzing of labor not only affects the masters and their workpeople alike, but is extremely injurious to trade and to the general interests of the public; moreover, on such occasions, violence and disorder are generally not far distant, and thus it frequently happens that the public peace is imperiled. The law should forestall and prevent such troubles from arising; they should lend their influence and authority to the removal in good time of the causes which lead to conflicts between employers and employed.

3. It must protect the workingman.

A) In regard to his spiritual welfare.

But if owners of property should be made secure, the working-man, in like manner, has property and belongings in respect to which he should be protected; and foremost of all, his soul and mind. Life on earth, however good and desirable in itself, is not the final purpose for which man is created; it is only the way and the means to that attainment of truth and that practice of goodness in which the full life of the soul consists. It is the soul which is made after the image and likeness of God; it is in the soul that the sovereignty resides in virtue whereof man is commanded to rule the creatures below him and to use all the earth and the ocean for his profit and advantage. *Fill the earth and subdue it; and rule over the fishes of the sea, and the fowls of the air, and all living creatures which move upon the earth.*¹ In this respect all men are equal; there is no difference between rich and poor, master and servant, ruler and ruled, *for the same is Lord over all.*² No man may with impunity outrage that human dignity which God Himself treats *with reverence*, nor stand in the way of that higher life which is the preparation for the eternal life of Heaven. Nay, more; no man has in this matter power over himself. To consent to any treatment which is calculated to defeat the end and purpose of his being is beyond his right; he cannot give up his soul to servitude; for it is not man's own rights which are here in question but the rights of God the most sacred and inviolable of rights.

B) In regard to Sunday observance.

From this follows the obligation of the cessation from work and labor on Sundays and certain holy days. The rest from labor is not to be understood as mere giving way to idleness; much less must it be an occasion for spending money and for vicious indulgence, as many would have it to be; but it should be rest from labor,

¹ Genesis I. 28.

² Rom. X. 12.

hallowed by religion. Rest (combined with religious observances), disposes man to forget for a while the business of this every-day life, to turn his thoughts to things heavenly, and to the worship which he so strictly owes to the Eternal Godhead. It is this, above all, which is the reason and motive of Sunday rest; a rest sanctioned by God's great law of the Ancient Covenant—*Remember that thou keep holy the Sabbath day,*¹ and taught to the world by His own mysterious "rest" after the creation of man: *He rested on the seventh day from all His work which He had done.*²

C) Against exploitation.

If we turn now to things external and corporeal, the first concern of all is to save the poor workers from the cruelty of greedy speculators, who use human beings as mere instruments for money-making.

1. Regarding his physical strength.

It is neither just nor human so to grind men down with excessive labor as to stupefy their minds and wear out their bodies. Man's powers, like his general nature, are limited, and beyond these limits he cannot go. His strength is developed and increased by use and exercise, but only on condition of due intermission and proper rest.

2. Regarding the hours of labor.

Daily labor therefore, should be so regulated as not to be protracted over longer hours than strength admits. How many and how long the intervals of rest should be, must depend on the nature of the work, on circumstances of time and place, and on the health and strength of the workman. Those who work in mines and quarries and extract coal, stone, and metals from the bowels of the earth, should have shorter hours in pro-

¹ Exod. XX. 8.

² Genesis II. 2.

portion as their labor is more severe and trying to health. Then, again, the season of the year should be taken into account; for not unfrequently a kind of labor is easy at one time which at another is intolerable or exceedingly difficult. Finally, work which is quite suitable for a strong man cannot reasonably be required from a woman or a child.

3. Regarding child labor.

And, in regard to children, great care should be taken not to place them in workshops and factories until their bodies and minds are sufficiently developed. For just as very rough weather destroys the buds of spring, so does too early an experience of life's hard toil blight the young promise of a child's faculties, and render any true education impossible.

4. Regarding employment of women.

Women, again, are not suited for certain occupations; a woman is by nature fitted for home-work, and it is that which is best adapted at once to preserve her modesty and to promote the good bringing-up of children and the well-being of the family.

5. Regarding needed rest.

As a general principle it may be laid down that a workman ought to have leisure and rest proportionate to the wear and tear of his strength; for waste of strength must be repaired by cessation from hard work.

In all agreements between masters and work-people, there is always the condition expressed or understood that there should be allowed proper rest for soul and body. To agree, in any other sense, would be against what is right and just; for it can never be just or right to require on the one side, or to promise on the other, the giving up of those duties which a man owes to his God and to himself.

4. It must guarantee a living wage.

We now approach a subject of great and urgent importance, and one in respect of which, if extremes are to be avoided, right notions are absolutely necessary.

a) Wrong Theory of a Free Wage Contract.

Wages, as we are told, are regulated by free consent and therefore the employer, when he pays what was agreed upon, has done his part and seemingly is not called upon to do anything beyond. The only way, it is said, in which injustice might occur would be if the master refused to pay the whole of the wages, or if the workman should not complete the work undertaken; in such cases the State should intervene, to see that each obtains his due:—but not under any other circumstances.

b) A Living Wage is the Object of Labor.

This mode of reasoning is, to a fair-minded man, by no means convincing, for there are important considerations which it leaves out of account altogether. To labor is to exert oneself for the sake of procuring what is necessary for the purposes of life, and chief of all for self-preservation. *In the sweat of thy face shalt thou eat bread.*¹ Hence a man's labor bears two notes or characters. First of all, it is *personal*, inasmuch as the exertion of individual strength belongs to the individual who puts it forth, employing such strength to procure that personal advantage on account of which it was bestowed. Secondly, man's labor is *necessary*; for without the result of labor a man cannot live; and self-preservation is a law of nature, which it is wrong to disobey.

c) Wages from the Personal Point of View.

Now, were we to consider labor so far as it is *personal* merely doubtless it would be within the workman's right

¹ Genesis III. 19.

to accept any rate of wages whatsoever; for in the same way as he is free to work or not, so is he free to accept a small remuneration or even none at all.

d) Wages from the Social Point of View.

But this is a mere abstract supposition; the labor of the working-man is not only his personal attribute, but it is *necessary*; and this makes all the difference. The preservation of life is the bounden duty of one and all, and to be wanting therein is a crime. It follows that each one has a right to procure what is required in order to live; and the poor can procure it in no other way than through work and wages.

Let it be then taken for granted, that workman and employer should, as a rule, make free agreements, and in particular should agree freely as to the wages; nevertheless, there underlies a dictate of nature more imperious and more ancient than any bargain between man and man, namely, that the remuneration must be sufficient to support the wage-earner in reasonable and frugal comfort. If through necessity or fear of a worse evil the workman accept harder conditions because an employer or contractor will afford him no better, he is made the victim of force and injustice.

IV. THE STATE AND BOARDS OF ARBITRATION.

In these and similar questions, however—such as, for example the hours of labor in different trades the sanitary precautions to be observed in factories and workshops etc.—in order to supersede undue interference on the part of the State, specially as circumstances, times, and localities differ so widely, it is advisable that recourse be had to Societies or Boards such as We shall mention presently, or to some other mode of safeguarding the interests of the wage-earners; the State being appealed to, should circumstances require, for its sanction and protection.

V. THE STATE AND PRIVATE OWNERSHIP BY LABORERS.

a) State, like Nature must favor it.

If a workman's wages be sufficient to enable him to maintain himself, his wife, and his children in reasonable comfort, he will not find it difficult, if he be a sensible man, to practice thrift; and he will not fail, by cutting down expenses, to put by some little savings and thus secure a small income. Nature and reason alike would urge him to this. We have seen that this great Labor-question cannot be solved save by assuming as a principle that private ownership must be held sacred and inviolable. The law, therefore should favor ownership and its policy should be to induce as many as possible of the humbler class to become owners.

b) The public benefits of such ownership.

1. Equal Distribution of Property.

Many excellent results will follow from this; and first of all, property will certainly become more equitably divided. For the result of civil change and revolution has been to divide society into two widely-differing castes. On the one side there is the party which holds power because it holds wealth; which has in its grasp the whole of labor and trade; which manipulates for its own benefit and its own purposes all the sources of supply, and which is even represented in the councils of the State itself. On the other side there is the needy and powerless multitude, broken-down and suffering, and ever ready for disturbance. If working-people can be encouraged to look forward to obtaining a share in the land, the consequence will be that the gulf between vast wealth and sheer poverty will be bridged over, and the respective classes will be brought nearer to one another.

2. Increase of Produce and Wealth.

A further consequence will result in the greater abundance of the fruits of the earth. Men always work harder and more readily when they work on that which belongs to them; nay, they learn to love the very soil that yields, in response to the labor of their hands, not only food to eat, but an abundance of good things for themselves and those that are dear to them. That such a spirit of willing labor would add to the produce of the earth and to the wealth of the community is self-evident.

3. Check to Emigration.

And a third advantage would spring from this: men would cling to the country in which they were born; for no one would exchange his country for a foreign land if his own afforded him the means of living a decent and happy life.

c) Unfair taxation injures such ownership.

These three important benefits, however, can be reckoned on only provided that a man's means be not drained and exhausted by excessive taxation. The right to possess private property is derived from nature, not from man; and the State has the right to control its use in the interests of the public good alone but by no means to absorb it altogether. The State would therefore be unjust and cruel if under the name of taxation it were to deprive the private owner of more than is fitting.

CHAPTER III.

Assistance of Employers and Employees.

1. Associations and Institutions.

In the last place—employers and workmen may of themselves effect much in the matter we are treating,

by means of such associations and organizations as afford opportune aid to those who are in distress, and which draw the two classes more closely together. Among these may be enumerated, societies for mutual help; various benevolent foundations established by private persons to provide for the workman, and for his widow or his orphans, in case of sudden calamity, in sickness, and in the event of death; and what are called "patronages," or institutions for the care of boys and girls, for young people, as well as homes for the aged.

The most important of all are Workingmen's Unions; for these virtually include all the rest. History attests what excellent results were brought about by the Artificers' Guilds of olden times. They were the means of affording not only many advantages to the workmen, but in no small degree of promoting the advancement of art, as numerous monuments remain to bear witness. Such Unions should be suited to the requirements of this our age—an age of wider education, of different habits, and of far more numerous requirements in daily life. It is gratifying to know that there are actually in existence not a few Associations of this nature consisting either of workmen alone, or of workmen and employers together; but it were greatly to be desired that they should become more numerous and more efficient. We have spoken of them more than once; yet it will be well to explain here how notably they are needed to show that they exist of their own right, and what should be their organization and their mode of action.

2. The Catholic Workingmen's Associations are Legitimate.

a) *Natural right of association.*

The consciousness of his own weakness urges man to call in aid from without. We read in the pages of Holy Writ: *It is better that two should be together than one; for they have the advantage of their society.*

*If one fall he shall be supported by the other. Woe to him that is alone, for when he falleth he hath none to lift him up.*¹ And further: *A brother that is helped by his brother is like a strong city.*² It is this natural impulse which binds men together in civil society; and it is likewise this which leads them to join together in associations of citizen with citizen; associations, it is true, cannot be called societies in the full sense of the word, but which, notwithstanding, *are* societies.

These lesser societies and the society which constitutes the State differ in many respects, because their immediate purpose and aim is different. Civil society exists for the common good, and hence is concerned with the interests of all in general, albeit with individual interests also in their due place and degree. It is therefore called *public* society, because by its agency, as St. Thomas of Aquin says, "Men establish relations in common with one another in the setting up of a commonwealth."³ But societies which are formed in the bosom of the State are styled *private* and rightly so, since their immediate purpose is the private advantage of the associates. "Now a private society," says St. Thomas again, "is one which is formed for the purpose of carrying out private objects; as when two or three enter into partnership with the view of trading in common."⁴ Private societies, then, although they exist within the State, and are severally part of the state, cannot nevertheless be absolutely, as such, prohibited by the State. For to enter into a "society" of this kind is the natural right of man; and the State is bound to protect natural rights, not to destroy them; and if it forbid its citizens to form associations, it contradicts the very principle of its own existence; for both they and it exist in virtue of the like principle,

1 Ecclesiastes IV. 9, 10.

2 Prov. XVIII. 19.

3 Contra Impugnantes cultum et religionem.

4 Ibid.

namely, the natural tendency of man to dwell in society.

b) State may not unjustly interfere.

There are occasions, doubtless, when it is fitting that the law should intervene to prevent association; as when men join together for purposes which are evidently bad, unlawful, or dangerous to the State. In such cases public authority may justly forbid the formation of associations and may dissolve them if they already exist. But every precaution should be taken not to violate the rights of individuals and not to impose unreasonable regulations under pretense of public benefit. For laws only bind when they are in accordance with right reason, and hence with the eternal law of God.¹

3. Religious Associations.

And here we are reminded of the Confraternities, Societies, and Religious Orders which have arisen by the Church's authority and the piety of Christian men. The annals of every nation down to our own days bear witness to what they have accomplished for the human race. It is indisputable that on grounds of reason alone such associations, being perfectly blameless in their objects, possess the sanction of the law of nature. In their religious aspect, they claim rightly to be responsible to the Church alone. The rulers of the State accordingly have no rights over them, nor can they claim any share in their control; on the contrary, it is the duty of the State to respect and cherish them, and, if need be, to defend them from attack. It is notorious that a very different course has been followed, more

¹ "Human law is law only by virtue of its accordance with right reason; and thus it is manifest that it flows from the eternal law. And in so far as it deviates from right reason it is called an unjust law; in such case it is no law at all, but rather a species of violence." St. Thomas of Aquin, *Summa Theologica*, 1a 2ae Q. 93. Art. 3.

especially in our own times. In many places the State authorities have laid violent hands on these communities, and committed manifold injustice against them; it has placed them under control of the civil law, taken away their rights as corporate bodies and despoiled them of their property. In such property the Church had her rights, each member of the body had his or her rights, and there were also the rights of those who had founded or endowed these communities for a definite purpose, and, furthermore, of those for whose benefit and assistance they had their being. Therefore We cannot refrain from complaining of such spoliation as unjust and fraught with evil results; and with all the more reason do We complain because, at the very time when the law proclaims that association is free to all, We see that Catholic Societies, however peaceful and useful, are hampered in every way, whereas the utmost liberty is conceded to individuals whose purposes are at once hurtful to Religion and dangerous to the State.

4. Catholic Workingmen's Associations are Necessary.

a) Danger of bad Societies.

Associations of every kind, and especially those of workingmen, are now far more common than heretofore. As regards many of these there is no need at present to inquire whence they spring, what are their objects or what the means they employ. There is a good deal of evidence, however which goes to prove that many of these societies are in the hands of secret leaders, and are managed on principles ill-according with Christianity and the public well-being; and that they do their utmost to get within their grasp the whole field of labor, and force workingmen either to join them or to starve. Under these circumstances Christian workingmen must do one of two things: either join associations in which their religion will be exposed

to peril, or form associations among themselves—unite their forces and shake off courageously the yoke of so uprighteous and intolerable an oppression. No one who does not wish to expose man's chief good to extreme risk will for a moment hesitate to say that the second alternative should by all means be adopted.

b) Catholic Efforts for Workingmen.

Those Catholics are worthy of all praise—and they are not a few—who, understanding what the times require, have striven, by various undertakings and endeavors, to better the condition of the working class without any sacrifice of principle being involved. They have taken up the cause of the workingman, and have spared no efforts to better the condition both of families and individuals; to infuse a spirit of equity into the mutual relations of employers and employed; to keep before the eyes of both classes the precepts of duty and the laws of the Gospel—that Gospel which, by inculcating self-restraint, keeps men within the bounds of moderation, and tends to establish harmony among the divergent interests, and the various classes which compose the State. It is with such ends in view that we see men of eminence meeting together for discussion, for the promotion of concerted action, and for practical work.

c) Catholic Societies for Laborers.

Others again, strive to unite workingmen of various grades into Associations, help them with their advice and means, and enable them to obtain fitting and profitable employment. The Bishops, on their part, bestow their ready good-will and support; and with their approval and guidance many members of the clergy, both secular and regular, labor assiduously in behalf of the spiritual and mental interests of the members of such Associations. And there are not wanting Catholics blessed with affluence, who have, as it were,

cast in their lot with the wage-earners, and who have spent large sums in founding and widely spreading Benefit and Insurance Societies, by means of which the workingman may without difficulty acquire through his labor not only many present advantages, but also the certainty of honorable support in days to come. How greatly such manifold and earnest activity has benefited the community at large is too well known to require Us to dwell upon it. We find therein grounds for most cheering hope in the future, provided always that the Associations We have described continue to grow and spread and are well and wisely administered. Let the State watch over these Societies of citizens banded together for the exercise of their rights; but let it not thrust itself into their peculiar concerns and their organization; for things move and live by the spirit inspiring them, and may be killed by the rough grasp of a hand from without.

5. Proper Organization of Catholic Workingmen's Associations.

a) Particular Conditions to be considered.

In order then that an Association may be carried on with unity of purpose and harmony of action, its organization and government should be firm and wise. All such Societies, being free to exist, have the further right to adopt such rules and organization as may best conduce to the attainment of their respective objects. We do not judge it expedient to enter into minute particulars touching the subject of organization: this must depend on national character, on practice and experience, on the nature and aim of the work to be done, on the scope of the various trades and employments, and on other circumstances of fact and of time:—all of which should be carefully considered.

To sum up, then, We may lay it down as a general and lasting law, that workingmen's Associations should

be so organized and governed as to furnish the best and most suitable means for attaining what is aimed at, that is to say, for helping each individual member to better his condition to the utmost in body, mind and property.

b) *Attention to Religion and Morality.*

It is clear that they must pay special and chief attention to the duties of religion and morality, and that their internal discipline must be guided very strictly by these weighty considerations; otherwise they would lose wholly their special character, and end by becoming little better than those societies which take no account whatever of Religion. What advantage can it be to a workingman to obtain by means of a Society all that he requires, and to endanger his soul for lack of spiritual food? *What doth it profit a man if he gain the whole world and suffer the loss of his own soul?*¹ This, as Our Lord teaches, is the mark or character that distinguishes the Christian from the heathen. *After all these things do the heathens seek. * * * Seek ye first the Kingdom of God and His justice, and all these things shall be added unto you.*² Let our Associations, then, look first and before all things to God; let religious instruction have therein the foremost place, each one being carefully taught what is his duty to God, what he has to believe, what to hope for, and how he is to work out his salvation; and let all be warned and strengthened with special care against wrong principles and false teaching. Let the workingman be urged and led to the worship of God, to the earnest practice of religion, and among other things, to the keeping holy of Sundays and holidays. Let him learn to reverence and love Holy Church, the common Mother of us all; and hence to obey the precepts of the

1 Matt. XVI. 26.

2 Matt. VI. 32, 33.

Church, and to frequent the Sacraments, since they are the means ordained by God for obtaining forgiveness of sin and for leading a holy life.

c) *Right Administration of the Associations.*

The foundations of the organizations being thus laid in Religion, We next proceed to make clear the relations of the members one to another, in order that they may live together in concord and go forward prosperously and with good results. The offices and charges of the Society should be apportioned for the good of the Society itself, and in such mode that difference in degree or standing should not interfere with unanimity and good-will. Office bearers should be appointed with due prudence and discretion, and each one's charge should be carefully mapped out. Hereby no member will suffer injury. Let the common funds be administered with strict honesty, in such mode that a member may receive assistance in proportion to his necessities. The rights and duties of the employers, as compared with the rights and duties of the employed, ought to be the subject of careful consideration. Should it happen that either a master or a workman believe himself injured, nothing would be more desirable than that a committee should be appointed composed of reliable and capable members of the Association, whose duty would be, conformably with the rules of the Association, to settle the dispute. Among the several purposes of a Society, one should be to try to arrange for a continuous supply of work at all times and seasons; as well as to create a fund out of which the members may be effectually helped in their needs, not only in cases of accident, but also in sickness, old age, and distress.

Such rules and regulations, if willingly obeyed by all, will sufficiently ensure the well-being of the poor; whilst such Mutual Associations among Catholics are certain to be productive in no small degree of prosperity to the State.

6. Catholic Workingmen's Associations Help to Solve the Social Question.

a) Lesson of early Christian Ages.

It is not rash to conjecture the future from the past. Age gives way to age, but the events of one century are wonderfully like those of another; for they are directed by the Providence of God, Who overrules the course of history in accordance with His purposes in creating the race of man.—We are told that it was cast as a reproach on the Christians in the early ages of the Church that the greater number among them had to live by begging or by labor. Yet, destitute though they were of wealth and influence, they ended by winning over to their side the favor of the rich and the good-will of the powerful. They showed themselves industrious, hard-working, assiduous, and peaceful, ruled by justice, and, above all, bound together in brotherly love. In presence of such mode of life and such example, prejudice gave way, the tongue of malevolence was silenced, and the lying legends of ancient superstition little by little yielded to Christian truth.

b) They will gain the good will of the other classes.

At the time being, the condition of the working classes is the pressing question of the hour; and nothing can be of higher interest to all classes of the State than that it should be rightly and reasonably adjusted. But it will be easy for Christian workingmen to decide it aright if they will form Associations, choose wise guides and follow on the path which with so much advantage to themselves and the commonweal was trodden by their fathers before them. Prejudice, it is true, is mighty, and so is the greed of money; but if the sense of what is just and rightful be not debased through depravity of heart, their fellow-citizens are sure to be won over to a kindly feeling towards men whom they see to be

in earnest as regards their work and who prefer so unmistakably right dealing to mere lucre, and the sacredness of duty to every other consideration.

c) *They will bring many back to Christian life.*

And further great advantage would result from the state of things We are describing; there would exist so much more ground for hope, and likelihood even, of recalling to a sense of their duty those workmen who have either given up their faith altogether, or whose lives are at variance with its precepts. Such men feel in most cases that they have been fooled by empty promises and deceived by false prettexts. They cannot but perceive that their grasping employers too often treat them with great inhumanity and hardly care for them outside the profit their labor brings; and if they belong to any Union, it is probably one in which there exists, instead of charity and love, that intestine strife which ever accompanies poverty when unresigned and unsustained by religion. Broken in spirit and worn down in body, how many of them would gladly free themselves from such galling bondage! But human respect, or the dread of starvation, makes them tremble to take the step. To such as these, Catholic Associations are of incalculable service, by helping them out of their difficulties, inviting them to companionship, and receiving the returning wanderers to a haven where they may securely find repose.

CONCLUSION.

1. The Pope Admonishes the State and Its Laymen.

We have now laid before you, Venerable Brethren, both who are the persons, and what are the means whereby this most arduous question must be solved.

Every one should put his hand to the work which falls

to his share, and that at once and straightway, lest the evil which is already so great become through delay absolutely beyond remedy. Those who rule the State should avail them of the laws and institutions of the country; masters and wealthy owners must be mindful of their duty; the poor, whose interests are at stake, should make every lawful and proper effort.

2. Demands Return to Christianity and Liberty for the Church.

And since religion alone, as We said at the beginning, can avail to destroy the evil at its root, all men should rest persuaded that the main thing needful is to return to real Christianity, apart from which all the plans and devices of the wisest will prove of little avail.

In regard to the Church, her co-operation will never be found lacking, be the time or the occasion what it may; and she will intervene with all the greater effect in proportion as her liberty of action is the more unfettered. Let this be carefully taken to heart by those whose office it is to safeguard the public welfare.

3. Exhorts the Clergy to Co-Operate.

Every minister of holy religion must bring to the struggle the full energy of his mind and all his power of endurance. Moved by your authority, Venerable Brethren, and quickened by your example, they should never cease to urge upon men of every class, upon the high-placed as well as the lowly, the Gospel doctrines of Christian life; by every means in their power they must strive to secure the good of the people.

4. Proclaims Charity the Surest Way.

And above all must earnestly cherish in themselves, and try to arouse in others, charity, the mistress and the queen of virtues. For the happy results we all long

for must be chiefly brought about by the plenteous outpouring of charity; of that true Christian charity which is the fulfilling of the whole Gospel law, which is always ready to sacrifice itself for others' sake, and is man's surest antidote against worldly pride and immoderate love of self; that charity whose office is described and whose Godlike features are outlined by the Apostle St. Paul in these words: *Charity is patient, is kind, * * * seeketh not her own, * * * beareth all things, * * * endureth all things.*¹

APOSTOLIC BENEDICTION.

On each one of you, Venerable Brothers, and on your Clergy and people, as an earnest of God's mercy and a mark of Our affection, We, lovingly in the Lord, bestow the Apostolic Benediction.

Given at St. Peter's in Rome, the fifteenth day of May, 1891.

¹ I Cor. XIII. 4-7.

Apostolic Letter of Pope Pius X.

— ON —

Catholic Social Action



To the Bishops of I

PIUS X.

*Venerable Brethren, He
Apostolic Benedict*

A. INTRODUCTION.

1. Social Work Deserves High Praise.

In our first encyclical to the Bishops of the world, in which we echo all that our glorious predecessors had laid down concerning the Catholic action of the laity, we declared that this action was deserving of the highest praise, and was indeed necessary in the present condition of the Church and of society. And we cannot but praise warmly the zeal shown by so many illustrious personages who have for a long time dedicated themselves to this glorious task, and the ardor of so many brilliant young people who have eagerly hastened to lend their aid to the same. The nineteenth Catholic Congress lately held at Bologna, and by us promoted and encouraged, has sufficiently proved to all the vigor of the Catholic forces as well as what useful and salutary results may be obtained among the faithful people, when this action is well governed and disciplined, and when unity of thought, sentiment, and action prevail among those who take part in it.

2. Unity and Harmony are Necessary in Social Work.

But we are very sorry to find that certain differences which arose in the midst of them, have produced discussions unfortunately too vivacious, which, if not stopped in time, might serve to divide those forces of which we have spoken, and render them less efficacious. Before the Congress we recommended above all things unity and harmony, in order that it might be possible to lay down by common accord the general lines for the practical working of the Catholic movement; we cannot therefore be silent now. And since divergences of view in matters of practice have commonly their origin in the domain of theory, and indeed, find their support in the latter, it is necessary to define clearly the principles on which the entire Catholic movement must be based.

3. Rules Given by Leo.

Our illustrious predecessor, Leo XIII, of holy memory traced out luminously the rules that must be followed in the Christian movement among the people in the great encyclicals *Quod Apostolici Muneris*, of December 28, 1878; *Rerum Novarum*, of May 15, 1891, and *Graves de Communi*, of January 18, 1901; and further in a particular *Instruction* emanating from the *Sacred Congregation for Extraordinary Affairs*, of January 27, 1902.

4. Strict Obligation to Observe these Rules.

And we, realizing, as did our predecessor, the great need that the Christian movement among the people be rightly governed and conducted, desire to have those most prudent rules exactly and completely fulfilled, and to provide that nobody may dare depart from them in the smallest particular. Hence, to keep them more vividly present before people's minds, we have deemed it well to summarize them from those same documents in the following articles, which will constitute the fundamental plan of the Catholic popular movement, and must form the constant rule of their conduct for all Catholics.

B. THE NINETEEN RULES.

1. Fundamental Truths.

Human Society.

1) Human society, as established by God, is composed of unequal elements, just as the different parts of the human body are unequal; to make them all equal is impossible, and would mean the destruction of human society itself. (Encyclical, *Quod Apostolici Muneris*.)

Personal Equality.

2) The Equality existing among the various social members consists only in this: that all men have their origin in God the Creator, have been redeemed by Jesus Christ, and are to be judged and rewarded or punished by God exactly according to their merits or demerits. (Encyclical, *Quod Apostolici Muneris*.)

Social Inequality.

3) Hence it follows that there are, in human society, according to the ordinance of God, princes and subjects, masters and proletarians, rich and poor, learned and ignorant, nobles and plebeians, all of whom, united in the bonds of love, are to help one another to attain their last end in Heaven, and their material and moral welfare here on earth. (Encyclical, *Quod Apostolici Muneris*.)

Private Ownership.

4) Of the goods of the earth man has not merely the use, like the brutes, but he has also the right of permanent proprietorship; and not merely of those things which are consumed by use, but also of those not consumed by use. (Encyclical, *Rerum Novarum*.)

5) The right of private property, the fruit of labor or industry, or of concession or donation by others, is an incontrovertible natural right; and everybody can dispose reasonably of such property as he thinks fit. (Encyclical, *Rerum Novarum*.)

Justice and Charity.

6) To heal the breach between the rich and the poor, it is necessary to distinguish between justice and charity. There can be no claim for redress except when justice is violated. (Encyclical, *Rerum Novarum*.)

2. Obligations of Justice.

Duties of Employees.

7) The following are obligations of justice binding on the proletarian and on the workingman: to perform fully and faithfully the work which has been freely and, according to equity, agreed upon; not to injure the property or outrage the person of masters; even in the defense of their own rights to abstain from acts of violence, and never to make mutiny of their defense. (Encyclical, *Rerum Novarum*.)

Duties of Employers.

8) The following are obligations of justice binding on capitalists and masters: To pay just wages to their workmen; not to injure their just savings by violence or fraud, or by overt or covert usuries; to give them liberty to fulfill their religious duties; not to expose them to corrupting seductions and danger of scandal; not to alienate them from the spirit of family life and from love of economy; not to impose on them labor beyond their strength, or unsuitable for their age or sex. (Encyclical, *Rerum Novarum*.)

3. Obligations of Charity.

The Rich.

9) It is an obligation for the rich and those who own property to succor the poor and the indigent, according to the precepts of the Gospel. This obligation is so grave that on the Day of Judgment special account will be demanded of its fulfillment, as Christ Himself has said. (Matthew XXV., 14-46.) (Encyclical, *Rerum Novarum*.)

The Poor.

10) The poor should not be ashamed of their poverty, nor disdain the charity of the rich; for they should have especially in view Jesus the Redeemer, who, though He might have been born in riches, made Himself poor in order that He might ennoble poverty

and enrich it with incomparable merits for Heaven.
(Encyclical, *Rerum Novarum*.)

4. Christian Democracy.

Social Aids Aimed for by Christian Democracy.

11) For the solution of the social question much can be done by the capitalists and the workmen themselves through means of institutions designed to provide timely aid for the needy and to bring together and unite mutually the two classes. Among these institutions are mutual aid societies, various kinds of private insurance societies, unions for the protection of youth, and, above all, associations among the different trades and professions. (Encyclical, *Rerum Novarum*.)

Christian Democracy Built on Christian Principle.

12) This end is especially aimed at by the Christian Popular Movement or Christian Democracy in its many and varied branches. But Christian Democracy must be taken in the sense already authoritatively defined. Totally different from that of Social Democracy, it has for its basis the principles of Catholic faith and morals, especially the principle of not injuring in any way the inviolable right of private property. (Encyclical, *Graves de Communi*.)

Christian Democracy to Avoid Politics.

13) Moreover, Christian Democracy must have nothing to do with politics, and never serve political ends or parties; this is not its field; but it must be a beneficent movement for the good of the people, founded on the law of nature and the precepts of the Gospel. (Encyclical, *Graves de Communi* and Instructions of the S. Cong. for E. E. Affairs.)

Christian Democrats in Italy must abstain from participating in any political action whatsoever which is

under present circumstances forbidden to every Catholic for reasons of the highest order. (Instruction of the S. Cong. for E. E. Affairs.)

Christian Democracy to Depend on Ecclesiastical Authority.

14) In performing its functions, Christian Democracy is most strictly bound to depend upon Ecclesiastical Authority, and to render full submission and obedience to the Bishops and those who represent them. There is no meritorious zeal or sincere piety in enterprises, however beautiful and good in themselves, when they are not approved by the legitimate pastor. (Encyclical, *Graves de Communi.*)

Christian Democracy in Italy.

15) In order that the Christian Democratic movement in Italy may be united in its efforts, it must be under the direction of the Association of Catholic Congresses and Committees, which, during many years of praiseworthy labor, has deserved so well of Holy Church, and to which Pius IX, and Leo XIII, of holy memory, have entrusted the charge of directing the whole Catholic movement, always, of course, under the auspices and guidance of the Bishops. (Encyclical, *Graves de Communi.*)

5. Duties of Catholic Social Writers.

Subjection to the Holy See.

16) Catholic writers must, in all that touches religious interests and the action of the Church in society, subject themselves entirely in intellect and will, like all the other faithful Catholics, to their bishops and to the Roman Pontiff. They must, above all, take care not to anticipate the judgments of the Holy See in any important matter. (Instruction of the Cong. for E. E. Affairs.)

Ecclesiastical Permission for Their Publications.

17) Christian Democratic writers must, like all other Catholic writers, submit to the previous examination of the Ordinary all writings which concern religion, Christian morals, and natural ethics, by virtue of the Constitution *Officiorum et munerum* (Art. 41). By the same Constitution ecclesiastics must obtain the previous consent of the Ordinary even for the publication of writings of a merely technical character. (Instruction of the Cong. for E. E. Affairs.)

Charity and Harmony Among Themselves and Obedience to Ecclesiastical Authority.

18) They must, moreover, make every effort and every sacrifice to ensure that charity and harmony may reign among them avoiding every kind of injurious and censorious language. When causes of disagreement arise, they should, instead of printing anything on the matter in the papers, refer it to the ecclesiastical authority, which will then act with justice. When taken to task by the ecclesiastical authority, let them obey promptly without evasion or public complaints, the right of appeal to a higher authority being understood when the case requires it and when made in the right way. (Instruction of the Cong. for E. E. Affairs.)

19) Finally, let Catholic writers take care, when defending the cause of the proletariat and the poor, not to use language calculated to inspire among the people aversion to the upper classes of society. Let them refrain from speaking of redress and justice when the matter comes within the domain of charity only, as has been explained above. Let them remember that Jesus Christ endeavored to unite all men in the bond of mutual love, which is the perfection of justice, and which carries with it the obligation of working for the welfare of one another. (Instruction of the Cong. for E. E. Affairs.)

C. CONCLUSION.

1. All Social Workers Ought to Know and Observe These Rules.

The foregoing fundamental rules we of our own initiative and with certain knowledge do renew by our apostolic authority in all their parts, and we ordain that they be transmitted to all Catholic Committees, Societies, and Unions of whatever kind and form. All these societies are to keep them exposed in their rooms and to have them read frequently at their meetings. We ordain, moreover, that the Catholic papers publish them in their entirety, declare their own observance of them, and, in fact, observe them religiously; failing to do this they are to be gravely admonished and if they do not then amend, let them be interdicted by ecclesiastical authority.

2. Social Workers must Lead an Exemplary Life.

But as words and energetic action are of no avail unless preceded, accompanied and followed constantly by example, the necessary characteristic which should shine forth in all the members of every Catholic association, is that of openly manifesting their faith by the holiness of their lives, by the spotlessness of their morals, and by the scrupulous observance of the laws of God and of the Church. And this because it is the duty of every Christian, and also in order "that he who is on the contrary part, may be afraid, having no evil to say of us." (Tit. II:8.)

3. God's Blessing on the Work.

From this solicitude of ours for the common good of Catholic action, especially in Italy, we hope, through the blessing of God, to reap abundant and happy fruits.

Given at Rome, at St. Peter's, on December 18, 1903, in the first year of our Pontificate.

PIUS X., *Pope.*

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